



By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Edha(suddenly/ whereas) the sun^w kowverat¹ (had been wrapped-she^y).*
2. *And edha (suddenly/ whereas) the stars^w collapsed-she^y.*
3. *And edha(suddenly/ whereas) the mountains soyyerat(had been propelled-she^y).*
4. *And edha(suddenly/ whereas) the gestational² she-camels, (had been) (cast as) derelict-she^y.*
5. *And edha(suddenly/ whereas) the beasts(had been) thronged-she^y.*
6. *And when the seas sojjerat³(had been kindled/ filled/ emptied)-she^y.*
7. *And edha(suddenly/ whereas) the selves^w (had been) paired-she^y.*
8. *And edha(suddenly/ whereas) the man'odato (buried neonate/- female daughter) (had been) asked-she^y.*
9. *By what an offense she (had been) killed-she^y.*
10. *And edha(suddenly/ whereas) the wrists(had been) openly-spread-she^y.*
11. *And edha(suddenly/ whereas) the Heaven^w (had been) scraped-she^y.*
12. *And edha (suddenly/ whereas) the Jaheemo (intensely-blazing Fire^w) so'eerat (had been intensely flamed-she^y).*
13. *And edha (suddenly/ whereas) the Paradise^w (had been) nighed-she^y.*
14. *Knew-she^y a self^w what abdharat([she/ it^w] presented predeterminedly vis-à-vis time and place).^y*
15. *So not.⁴ Oqsemo([I] oath) by the khonna'se^w (receders/- retractors/ ones of submission and lowness).^w*
16. *The she-runners the she-sweepers.*
17. *By the night^x edha(suddenly/ whereas) as'asa⁵ ([it^x] became pro and fro).*
18. *By the morning^x edha(suddenly/ whereas) [it^x] [breathed].⁶*
19. *Verily it^x surely(is) a say(of)a messenger-kareemen (bounty-giver, ennobler and of multiple uses/ effects).*
20. *A strength-possessor(he)enda(by munificence of, by Rule of) ذي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٌ*

إذا الشَّمْسُ كُورَتْ ①
 وَإِذَا الْنُّجُومُ أَنْكَدَرَتْ ②
 وَإِذَا الْجَبَالُ سُيرَتْ ③
 وَإِذَا الْعِشَارُ عُطِلَتْ ④
 وَإِذَا الْوَحُوشُ حُشِرَتْ ⑤
 وَإِذَا الْبَحَارُ سُجَرَتْ ⑥
 وَإِذَا الْنُفُوسُ زُوْجَتْ ⑦
 وَإِذَا الْمَوْءُودَةُ سُلِّتْ ⑧
 بِأَيِّ ذَنْبٍ قُتِلَتْ ⑨
 وَإِذَا الصُّحُفُ فُثِرَتْ ⑩
 وَإِذَا الْسَّيَاءُ كُشِطَتْ ⑪
 وَإِذَا الْجَحِيمُ سُرِّعَتْ ⑫
 وَإِذَا الْجَنَّةُ أَزْلَفَتْ ⑬
 عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ ⑭
 فَلَا أَقْسُمُ بِالْخَنْسِ ⑮
 الْجَوَارُ الْكَنْسُ ⑯
 وَالْأَلْيَلُ إِذَا عَسَعَسَ ⑰
 وَالصَّبِيجُ إِذَا تَنَفَّسَ ⑱
 إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ⑲

¹ The word “كُورَتْ” = “had been wrapped-she^y,” i.e. it had been wrapped, coiled, twisted and diminished gradually but surely. It also means: غُورَتْ = imploded or is destroyed. See *اللسان*.

² The Arabic linguists are not unanimous as to the exact meaning of “العشار,” some say the she-camel who is ten months pregnant, others say, six months pregnant, others say during gestation, after and before delivery of its new born. Thus, I chose “gestational” as most basic common idea tying all together.

³ The word “سُجَرَتْ” has several meanings, including the paradoxical one, as filled/emptied or kindled. See *اللسان*.

⁴ This “لَا,” which is by consensus is a negation particle. See *الدر المصنون*, احمد حلبی. As to the oath stated see for (S56:75-76) for elaboration and confirmation that such an oath is really one, beyond the controversy.

⁵ The word “عَسَنْ” is one of those paradoxical words which carry the meaning and its exact opposite. It is also a past tense, no English equivalent. Hence, “became” is prefixed to show the past tense.

⁶ “The morning when [it] breathed” is among the lofty Arabic tongue expression meaning: became apparent.

The Arshe's⁷ (absolute Kingship-Throne) possessor, makeen⁸
(he who is of: status/ empowered long abiding).

21. Mutta'aon⁹ (he being-obeyed) hither a trustworthy [he].
22. And not yourⁿ companion surely (is) a maniac.¹⁰
23. And laqad (verily, already and affirmatively) [he] saw him
by the horizon the manifester.
24. And not he (is) over the invisible surely a stinter.
25. And not it^x (is) surely a say (of) Satan, rajeemen (iteratively-stoned).
26. So where do you^z go.
27. En(not)it^x(is) except at thekron (Qur'an/ message) for the worlds.
28. For whoever [he] willed of you^b to straighten.
29. And not you^z will except that Allah wills, the worlds' Lord.

مُطَاعٌ ثُمَّ أَمِينٌ ۝
وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ۝
وَلَقَدْ رَأَهُ بِالْأَفْقِ الْمُبِينِ ۝
وَمَا هُوَ عَلَىٰ الْغَيْبِ بَصِيرٌ ۝
وَمَا هُوَ بِقَوْلِ شَبَطْلَنْ رَجِيمٍ ۝
فَأَيْنَ تَذَهَّبُونَ ۝
إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ۝
لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۝
وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ۝

⁷ See the Lexicon attached to this Translation for the concept and meaning of the words "Arsh."

⁸ The word "makeen" = "مَكِينٌ" is a singular, masculine, subjective or objective noun, for which there is no English equivalent. The word has four distinct meanings. It means (1) He Who is: of esteemed status, (2) established and thoroughly powerful to administer and manage, (3) in a stable abode, (4) a stable lodging or a stable abode.

⁹ "The word "مُطَاعٌ" is singular, masculine objective noun meaning he who is being obeyed.

¹⁰ The word "مَجْنُونٌ" is a noun corresponding to "maniac" rather than "insane" which is an adjective. +